

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

AUGUST 21, 1958



Please Forward



All thy works shall give thanks to thee, O Lord,
and all thy saints shall bless thee!

They shall speak of the glory of thy kingdom,
and tell of thy power,

To make known to the sons of men thy mighty deeds,
and the glorious splendor of thy kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion
endures throughout all generations.

Psalms 145

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

The Best or Less?

Christian living is a divine-human enterprise. Human knowledge, understanding and judgment are not enough. Divine wisdom, leading and strength must be freely drawn upon if we are to live adequately.

The words of Jesus, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" call for a quality of excellence in life. R. L. Sheppard writes, "Christianity consists in doing things that are unlikely to occur to anyone who is not in touch with the Spirit of Christ."

Early Friends were repeatedly moved inwardly into courageous tasks and to the relief of suffering or the prevention of injustice. These Friends sought not only to speak God's words, but to perform His acts. This called forth superior insight and living.

Simple decency and conventional respectability are never sufficient where the kingdom of God is concerned. The scribes and Pharisees were 'law abiding' people. Yet, they lacked the 'more' quality set forth in Jesus' life and teaching. He states that those who are citizens of the kingdom of God must exceed or surpass the pattern of life set by them.

It is said that Luther Burbank, known as the great "plant wizard," sometimes held ten thousand dollar bonfires. Of five hundred cherry trees he frequently saved only one, and of fifteen hundred gladiolus bulbs he might choose one-half dozen. He explained his course of procedure in the words, "It is better to run the risk of losing a perfect product, through destruction of the elements that went into it, than to issue forth to the world a lot of second bests which will clutter up the earth with inferiority and mediocrity."

So we, too, in pursuit of excellence of life may dispense with fleeting, surface values and retain the choice qualities which surpass all others in value.

Some Steps to Excellence

INNER DISCIPLINE OF THE SPIRIT: It is not always merely a choice between the bad and the good, but also between the good and the best. Here the inner discipline of the Spirit can be very restrictive.

A SENSE OF RESPONSIBILITY TO DUTY: Many are free with lip service, but shy in performance. With Jesus it is not only he who "hears," but also he who "does."

HUMILITY: Jesus denounced the Pharisees' boasting of their goodness.

HUMAN UNDERSTANDING: The Pharisees "sat in judgment," were quick to condemn and slow to forgive. The love of God can cause us to surpass these practices.

SENSITIVITY TO GOD'S PURPOSES: We need to discover what God is wanting to do now and then commit ourselves fully, under His guidance, to cooperate with Him in doing it.

"We should encourage an awareness that the practice of self-determination (in the Middle East) may result in solutions different from those desired in the West. It is not essential to Western interests that the governments of the Middle East be "pro-Western." What is important is that they should be willing and able to maintain and develop the genuine interests of the Middle East in harmony with those of the world community."

O. F. Nolde

"We appeal to you, distant and unknown, but in Jesus Christ close and well known (II Cor. 6:9) to take part in this blessed work as peace-makers (Matt. 5:9), so that we may each at his own place do everything to make peace and cooperation among nations a reality, so that we may carry the joyful message of the Gospel on through history without any fear for the life of mankind.

"May the Lord of peace (II Thess. 3:16) bless our joint labours for peace in the world, and may He establish it in his abundant mercy."

From "Protestant Churches in Czechoslovakia"

"Nonviolence is the refusal to become the tyrant even in the name of eliminating the tyrant. We must destroy the Russian menace by befriending the Russian people. . ."

Roy Kepler in *Manas*

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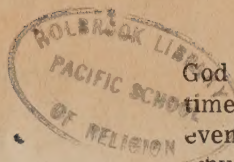
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Editorials. . .



"He Will Deliver Us . . . But If Not"

Robert M. Jones, formerly pastor of the Muncie, Indiana, Meeting and for many years active in the affairs of Indiana Yearly Meeting, is now minister of the First Friends Meeting, Greensboro, N. C.

What does one do when he has the utmost assurance of God's love and presence in the experience of life? Certainly he feels a sense of spiritual security, and naturally he is very devout and appreciative of all of God's blessings. Wouldn't it be wonderful if this were always the case with us? Yet we all know that this is not the case, that there are times when we feel very far away from God, and other times when He seems remote from us. Sometimes he seems farthest from us in our most dire need. These experiences try our very souls; they make us test our theology or philosophy of life.

Recently I read again the story of the three Hebrew children who refused to bow down and worship the image of Nebuchadnezzar. They impress me as being truly courageous and sure of themselves despite trying circumstances. Their very lives were in danger because of their devotion to the only true God. Their answer to the king is so revealing: "If our God whom we serve is able to deliver us, He will deliver us from the burning fiery furnace . . . but if not, be it known to thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up."

This "if not" is the real clue to faith, I believe. What one does and how he reacts to the "no's" of life is tremendously important. Even for the children of God, life is not all "yes's." Can we ever imagine how Moses felt when he was told that he could not go over into the promised land? This is a very real problem, when God says "No" to our fondest wish, or life hands out its disappointments to us. How we accept these disappointments and what we become when God says "No" to our prayers determines greatly what kind of people we are, and most certainly the type of faith we have.

Apparently the Hebrew children were so secure in their conviction that they were doing what was dead right that they had no doubts about it. Even if God did not deliver them and they perished, what they believed and died for was true, and their death would only vindicate their stand. We admire their courage but covet their faith even more, do we not? As the narrative unfolds, what we suspected all the time as the source of their faith and courage is told: "O King . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; the appearance of the fourth is like a son of the gods." Thus their God was with them. But even if he had not been visible, they were sure he was with them anyway, and that was what mattered. We need to have this assurance in all our experiences—that

God is with us in our deepest need, even though at times we may feel utterly forsaken. Perhaps we might even echo the cry from the Cross, "My God, My God, why hast thou forsaken me?" This is our dark night of the soul, before our morning comes again.

We ought to plan and live our days in the assurance that God is with us at our best and at our worst. If we can't sense His presence or providence, we go on nevertheless, as the Hebrew children did, certain that we're doing right whether we feel his support or not. If "no" be the answer to many of our prayers and fondest dreams, we must be receptive to that too. We certainly will be wrong if we try to make "deals" with God, as some suggest they do. Recently I heard a man say regarding the serious illness of his child, that so far "God has done the three things I asked Him to do." This man had even joined the church in his time of crisis! But if God does not grant his prayer for complete recovery of that precious child, I fear what his attitude may be then. I warned him that "No" could be God's answer to him, and that he should be prepared to accept it in the same faith and spirit as he hears "Yes."

So when the answers are "No," may we all hear those blessed promises: "And though I walk through the valley of the shadow . . . Thou art with me," "My grace is sufficient," "Let not your heart be troubled," "I am the resurrection and the life," and "Lo, I am with you, always, even unto the end . . ."

Robert M. Jones

A Labor Day Prayer

O Eternal One, who didst fashion the universe with thy hands, keep us aware of the power of daily work faithfully done. Save us from the blasphemy of dealing with human workers as though they were parts of a machine, or mere numbers, or commodities to be bought and sold. Keep us ever mindful of the tragic lot of those who are denied opportunity for employment wherever it occurs across the nation.

Grant to leaders in our work—life, keenness of vision, breadth of spirit and concern for the good of all, that all who work may receive a just share of the fruits of their toil, and lasting satisfaction in the process of work itself. Hasten the day, O God, when partisanship may give way to partnership between those who direct by the power of their minds and those who labor by the strength and skill of their hands. Thus may we glorify the master Workman of the race, even Christ our Lord. Amen.

From "The Student Prayerbook"
By permission, Association Press

"The Society of Friends was designed to be a living, growing fellowship or brotherhood rather than a sacred and authoritative institution. It was not meant to be a new sect or denomination, but the germ and seed of a world-wide spiritual Christianity. It is a religion of every day experience of God, not theory about Him."

Rufus Jones

Prayer for Guidance

The Friends World Committee for Consultation calls on all Friends to pray for Divine Guidance in our own lives, and that the heads of governments shall be moved to take action which will lead to real peace.

If and when a summit meeting should occur, may we count on every Friend to pray earnestly that the participating heads of governments shall approach their task with humility and with good will, that the Love of God may be permitted to work through them.

Through united prayer for the right achievement of a summit meeting let it be:

That Friends will not make of prayer a dem-

onstration, but that we shall pray with faith.

That in our communities we will unite with others who pray for the rule of peace.

That Friends whose homes and Meetings are in the country where a summit meeting is held should carry a particular responsibility for the concern which all Friends will feel.

That if a special group of Friends should be formed to go under concern to the city in which the summit meeting is held, they shall have the prayerful support of all Friends.

Let us remember especially in our prayers our Friends who are living in areas now torn with tension and violence.

Every Moment Is God's

By Yukio Irie

This meditation, which first appeared in The Friend (London) is from Yukio Irie, a Japanese Friend who is Professor of English at the University of Tokyo. He has visited and studied in America and England, and was in attendance at the 1955 session of the Five Years Meeting of Friends.

A few weeks ago, in our Study Group, a student asked us of what use religion is. I was thrilled at her honest and sincere question. Even while living among good Christians, one must often find it difficult to understand the use of their religion. A religious person dies just as early as an irreligious person. A religious person is just as rich or poor as an irreligious person. The chances are that a religious person is poorer and suffers more. About two months ago my respected friend, Dr. Ueda, a Japanese Quaker, suddenly died of heart failure on the roadside in heavy rain, while waiting for a bus near his home in Tokyo. Did he have time to think of God when he was about to die? Probably not. He may have groaned with pain. He may have struggled for breath and light. But that may have been all.

What, then, does religion mean? To many people science means much, but religion means nothing. What does religion mean to me? This is what I wish to share with you at this time. Strictly speaking I cannot call it sharing. It is really a whispering of a humble seeker's secret, which, after all, even without any improper use of English, might mean nothing to others. But, hoping that this will cause opportunities to receive your further

guidance in God, I am touching a few points which may be likely to indicate in what sense I am enjoying religion.

First, my religion is the supreme judge of good and bad, right and wrong. I am not always watchful of it, but when I am in my senses it is always there and gives me judgment. It tells me that any religious membership is one thing, and religion is another. It teaches me that all that call "Lord, Lord," are not Christians. It is a shrewd examiner of my heart, and relentlessly concludes that I am too often failing to do the easiest and simplest duties of daily life, and I often find myself nothing more than a miserable lump of yearning flesh. My religion teaches me that with all the help and encouragement from nature, books and living people, especially from my fellow-seekers, the sum total of my religion is nothing but prayers for forgiveness from God and from others.

God Knows

But my religion does not always look sullen. On the contrary, it is an inexhaustible source of hope, peace and encouragement. When I feel that, thanks to the grace of God, I have avoided a temptation, or I have done or am doing something good, in which I can meet the silent, clear gaze of God with calm, thankful response, what a peaceful and hopeful courage mine is! I might endure. I might defy all the scorn and cold treatment from others that are based upon their ignorance and their hasty conclusion from their misunderstanding of me. God knows; God is with me and with all others. And so, every-

thing will be brought forth into the broad daylight sooner or later, my heart cries.

Hope, peace and encouragement is not enough to depict my religion. When my spirit is animated by my religion and is aware of the inviolable Truth prevailing, my heart dances about for joy and gratitude and sings the praise of God! Every moment is a mystery. Even this body of mine, what a mystery it is, whose heart beats incessantly without my knowing, and whose lungs breathe ceaselessly without my knowing! This air is God's, the light is God's, we are his. I am living with all the universe; all the universe is living with me, in God.

Emerson says that if the stars were to appear only once in a thousand years, how much people would adore the handiwork of God, and tell posterity of the apparition of the stars as a miracle! The dull senses of us! Living every day in the midst of the inexhaustible love and power of God, we do not feel it. As we read in George Fox's Journal, even when surrounded by his persecutors, as soon as he recovered his consciousness, he would praise and thank God for the eternal power working in him. He was aware that every moment of life was from God and in God.

However others may have been, I have long been in the dark. But my religion has opened my eyes through the immense love of God, and is letting me see things more and more clearly. "One thing I know, that, whereas I was blind, now I see." When I came across this sentence I felt like crying for joy and surprise. I felt my own thought was expressed there!

New Strength In An Old Meeting

When, in the mid-17th century, the earliest Friends were finding new hope and new life because of the message of George Fox, the concern was early laid on them to send missionaries to the New World. One of these, Elizabeth Harris, came to the Colony of Virginia. Because of her efforts a number of colonists became Friends. Though these first Friends in Virginia were subjected to persecution, by the end of the 17th century the Society of Friends was the only organized body of dissenters in the Colony.

During the early part of the 19th century great numbers of Quakers migrated to the Northwest Territory (mainly to the present states of Ohio and Indiana) to escape the institution of slavery then prevalent in Virginia. This migration greatly depleted the numbers in Virginia, causing the Yearly Meeting to be "laid down" and many local meetings to be abandoned.

The present-day Virginia Quarterly Meeting is the remnant of the Virginia Yearly Meeting and is now a part of our Baltimore Yearly Meeting. But to the visitor or to the residents it gives no appearance of being a "remnant." Quite to the contrary, this quarterly meeting has within it the very active Bethel Meeting, with its meetinghouse near Franklin, Virginia.

The picture below shows the

Bethel Meetinghouse with the new Blythe Memorial Wing, its educational annex, which was dedicated last November. While work on the new addition progressed the older part of the building, including the original meetinghouse built in 1881 for the old Black Creek Meeting, was refinished inside and out. New equipment was installed, new walks were laid, and shrubbery was planted.

Bethel Meeting was established in 1921 as an independent monthly meeting, though since 1903 it had been a "Particular" meeting, having its own Bible School and meeting for worship, but sharing with the Black Creek Meeting on alternate months the monthly meeting for business.

Throughout the early years of the meeting there was no paid ministry; but many notable Friends ministers traveled to Bethel. Probably the best remembered was Mary Ann M. Allen, an English Friend, who did much to advance the education of the colored people of this section.

Beginning in 1907, Alonzo E. Cloud was the first minister. Short periods were served by Harvey Jones, Jesse A. Stanfield, and Byron L. Osborne, with ministers serving longer terms being: Nathan Pickett, Jesse A. Stanfield, James R. Stein, Jr. and James A. Coney. Milton Jordan is their present minister.

Last winter their study course, centered on "Our Virginia Quaker Heritage and Its Implication," attracted a splendid group of adults, many of them bringing their entire families to enjoy the study with the social and recreational times that followed. From these meetings developed a concern for Sunday night Family Fellowships once monthly.

Attendance at Monthly Meeting has doubled since the meeting time has been moved to early Sunday afternoon following the meeting for worship and a fellowship dinner. The Young Adult Class has recently constructed picnic tables and anticipates building an outdoor fireplace.

David Stanfield helped during Bethel's Spiritual Emphasis week last spring, at which time there were two "workshops for elders" and four public preaching meetings.

Through the years the meeting has progressed, membership now being around 100 and never having been lower than its original 75. Many persons have been concerned to put into practice the testimonies of the Society of Friends; and Bethel's present growth bespeaks its deep strength and far-reaching vitality.

One of the worst weaknesses in Protestantism, perhaps the very worst, is a lack of a conscience on churchgoing. As a result, many churches are dying on the vine, cut clear from the vine. A fitting monument to be erected over the remains of many in the defunct church would be carved symbols of the instruments of its murder: a set of golf clubs, a miniature automobile and lawnmower (or truck or tractor). These have been more deadly weapons against Christianity than the fire and sword of the first century." Simeon Stylites

It is interesting to note the emphasis being given to "branch churches" by some sister denominations. They encourage every established congregation of sufficient strength to maintain, by themselves, a branch in some needy area, working constantly to make it self-supporting and helping its production of its own leadership. This is the chief way in which the Mennonites now expect to establish twenty-five new churches each year. How frequently their papers carry pictures of new churches, where none existed five years ago!



The Bethel Meeting House in Virginia Quarterly Meeting, North Carolina, showing the New Blythe Memorial Educational Unit

Friends at Silver Bay

More than five-hundred and fifty Friends met July 25th to August 1st for the 263rd sessions of New York Yearly Meeting at Silver Bay, New York. For many Friends this was the high point of the year, with its opportunities to survey the work of our committees, to receive inspiration from our leaders, and perhaps most important, to explore with many others the projects and aspirations which make us Quakers. We find we represent a variety of viewpoints but that we have a community of concerns.

Friends from outside the Yearly Meeting brought direct reports from other parts of the country and the world. Pearl Spoon gave a graphic description of the tremendous growth in East Africa Yearly Meeting which now numbers 27,000 members. Training and study for membership extends over a two or three year period. This year East Africa Yearly Meeting will send two representatives to the Friends World Committee when it meets at Bad Pymont. New York Yearly Meeting will send Ruth and Delbert Replogle, Faith and Leonard Hastings, Curt Regen, and Nora Cornelissen as representatives.

Glenn A. Reece told of the reorganization of the Five Years Meeting which now has more than half of the members of the Executive Council named directly by Yearly Meetings. The Five Years Meeting is very much concerned with the development of leadership for work in local meetings and for those who represent us abroad.

Some of this leadership can be seen developing in our Junior Yearly Meeting which numbered 231 children this year, of whom 95 were high school students. They were concerned in their study with "Respect for Life" and many informal sessions came out of the programmed periods. One such occasion demonstrated our Quaker principle that we "begin where we are."

A panel of young people, led by George Hall, discussed our concern about nuclear testing at a time when the Silver Bay "Emps" (college student personnel) could consider the subject with them. Others of the high school group were wearing the blue arm bands which were the badge of the Peace Walks earlier this year. Two boys planned to attend the called meeting in Washington, D. C., in early August,



Clerks of New York Yearly Meeting; Back row: James Sterrett and Paul Schwantes; Front row: Frances Competer and Ruth Eldridge.

which was the outgrowth of the Peace and Social Order Committee's concern at the Friends General Conference at Cape May.

Thirty-nine monthly meetings were represented by young people at Yearly Meeting. Miriam Brush will assume the organization of Junior Yearly Meeting for next year. It will be hard to adequately express our appreciation to Rachel and Bill Wood for the twelve years of devoted service they have given in developing this program.

We found inspiring and provocative such leaders as David Henley, Hugh Borton, Leonard Kenworthy and Calvin Keene. During this week we began to look for new ways to express our basic Quakerism and dared to explore within ourselves to see in what measure we are disciples of Christ.

Ours is a family Yearly Meeting and has room for the youngest member of the family group. At the same time we were stimulated by the older members of the meeting who have been active in the new Committee on Gerontology. Yearly Meeting is a wonderful opportunity for family groups to share together in the considerations which can transform and make meaningful our day by day experiences.

Adyln Wheeler

The Freundschaftsheim

Margaret Hofmann is a Friend who lives in Austin Texas. She and her husband, Otto Hofmann, serve on the American Committee for the international center described here. This is a reprint, in part, of Margaret Hofmann's article which appeared in the "American-German Review."

A little over ten years have passed since a young German gardener handed his pastor 250 marks to "use for peace." It was the beginning of this international peace center, the Freundschaftsheim. It grew under the guidance of Pastor Wilhelm Mensching who had been proposed by the American Friends Service Committee twice for the Nobel Peace Prize. A former missionary, Pastor Mensching had a passionate concern for peace.

The young gardener was Andre Trocme, now a French protestant pastor and well-known pacifist whose home near Versailles is the headquarters of the International Fellowship of Reconciliation.

Soon interest was aroused; two quonset huts were obtained from the British army, and volunteer workers began to arrive from as far away as New Zealand and the United States. The first permanent building was finished in 1950 and it soon became apparent that another larger building must be added . . . yet another building seemed to be a dream reserved for the indefinite future. But Pastor Mensching did not give up. Interest in the Freundschaftsheim grew in different countries, and in 1952 the foundation for the new building was laid. To this ceremony came a representative of the American "peace churches." Later a third house was built, too, . . . outside the old town of Bukeburg.

Three kinds of visitors come to the Freundschaftsheim—volunteers who come for short periods of study, worship, practical work and recreation; students who participate fully in lectures and work; and transients who can benefit from a few days of personal association with Europeans and others at the Heim. Douglas Steere has written, "The dream of Wilhelm Mensching . . . was that one day Germany might have a place where people of all persuasions might come . . . and renew their longing to live a life of peace . . . This is being accomplished in the construction of the Peace Center."

Margaret Hofmann

Quivering Arrow Friends Camp

By Lela Mills

With camp over, there is a new set of memories to store away in the minds of the youth and leaders from the four Oklahoma Friends Centers. Each one who camped at the Seneca-Cayuga Stomp Grounds on July 21-25 may remember certain things as outstanding. The camp newspaper staff may remember the contest held for naming our camp, and we will all be glad to say "Quivering Arrow Friends Camp" instead of the unimaginative "four centers camp."

For others the most vivid memory may be of the Galilean service where, as Mary Perisho sang "We Would See Jesus," a boat appeared with four of our ministers in Biblical garb. During the service their voices came across the water leading us in prayer, guiding our thoughts with the scripture and the story. It was said that you almost expected to see Jesus with the men in the boat.

Some of the campers liked the symbolism of the continuing camp when a partly-burned stick from last year's council fire was laid on the first fire this year, and after the last council fire one of the boys checked up to be sure that an ember from this year's fire had been put away for next year's fire.

The morning chapel services based on "Thou shalt love God with heart, soul, mind and strength" were well remembered by a fifth-grader who reported on them to her home church.

The interest groups benefited not only those taking part, but the whole camp—the newspaper staff, the choir, play groups and puppet show. Nature study made boys and girls more conscious of the world about them.

The craft groups were happy times of working with hands to make an attractive remembrance of camp that would last at home.

This year began a system of giving credit for class work, which will eventually work into the giving of diplomas.

Most campers found that they liked sleeping in small groups in tents much better than all being in one big dormitory. It helped to bring about closer counselor-camper relations in some cases and added to the fun on Stunt Night.

One of the best parts of the camp was the making of friendships among adults of the four

centers, who were leaders. Council House and Wyandotte had furnished lay leaders last year; but this year Hominy sent three leaders and Kickapoo sent one also. For the first time all four centers worked together on a common project, and hope to work together again next year.

This camp was sponsored by the Associated Executive Committee of Friends on Indian Affairs, of which Lela Mills is a vice-chairman, and with which the American Friends Board of Missions cooperates. Adults representing the Indian Affairs Committee in this work in Oklahoma are: Larry and Lucille Pickard at Council House; Austin and Joan Wattles at Wyandotte; Ivan and Mary Kathryn Clark at Hominy; and Armin and Mary Jane Saeger at Kickapoo Center.

Kenya's Christian Council

The Christian Council of Kenya is made up of many Christian-affiliated groups, among them the Y.W.C.A., the Salvation Army, The Swedish Lutheran representatives, Y.M.C.A., Methodist, Baptist, Dutch Reformed, Pentecostal, and many others. But of primary interest to us on the membership roster is the Friends' Africa Mission.

A monthly publication, "Rock" is put out by the Dep't. of Social Service, Training and Research of the Christian Council of Kenya, printed in Nairobi, and received regularly by our Mission Board. It typifies the most-Christian approach to the vast problems of Africa today.

Its sensitiveness to the racial problem is clear in a note calling attention to the fact that the Y. W. C. A. hostels in Nairobi are open to young women of any race and a new building alongside the present Hostel is one for those with lower incomes. It commented on the pity that radio and wireless gave the impression the hostels were confined to members of one race.

* * *

Friends observe the open worship period, which is generally silent, as the opportunity for each worshipper to hold communion with God in a very personal way. It is not just a silent period, but can be a time of great importance to each of us. Though Friends do not observe the outward rite of the Lord's Supper they believe in communion as a spiritual experience. During this period the way is open for any worshipper to speak or pray.

Eleanor Zelliot

After eight years of service in the Friends Central Offices at Richmond, Indiana, Eleanor Zelliot has resigned her position as Associate Editor of **The American Friend** and expects to enter graduate school in Asian studies this fall.

A graduate of William Penn College with an M.A. in History from Bryn Mawr College, Eleanor Zelliot spent early August with her mother in Des Moines, Iowa, and now is a member of the group of Young Friends traveling with three Soviet students visiting the United States at the invitation of the Young Friends Committee of North America.

In 1955 Eleanor Zelliot was one of six American Quakers to visit the Soviet Union, and was co-author of the pamphlet "Meeting the Russians," which describes that visit. She also was a delegate to the Third World Conference of Christian Youth held at Kottayam, Travancore, India, in 1953. She has told of these experiences in a large number of public speaking engagements before Friends, and other religious and civic groups.

In addition to her work with **The American Friend**, Eleanor Zelliot served as assistant to Errol Eliott during his years as General Secretary of the Five Years Meeting.

Her work as Associate Editor of **The American Friend** has been taken over by Mildred Hale of Richmond, Indiana, who served in the same capacity when the late Walter C. Woodward was editor.



Eleanor Zelliot

"Things I Like at White's"

"I like White's because it helps you to become a Christian. It is a place that helps you not to be lazy. You learn how to get along with other people, how to have good manners, and how to have good sportsmanship with other teams. Here you have school and learn to like it. You get help with your problems. I am learning that it is better to be good. There is a library where you can get books. It helps you keep out of trouble. We have a chance to go shopping and we see a show once a week" . . . A Student.

* * *

The article here was written by a student for the Wimli News, the monthly publication of White's Indiana Manual Labor Institute, near Wabash, Indiana. White's Institute has been owned and operated by Indiana Yearly Meeting for many years, serving as the home and school for many children from broken homes or who are the victims of social stress. Children are placed there principally by social agencies in Indiana, though some come from bordering states. Indiana Quaker Men completed a pledge of \$25,000 to White's Institute last year.

A Call to Iowa Friends

Once only a dream in the minds of a few optimistic Friends, the Quaker Heights youth camp at Eldora, Iowa, is now an actual living, growing reality. Some eleven years ago Friends came together to consider how the vision might be made practical. The idea and the beautiful site overlooking the Iowa River were heartily approved, as is attested to by the many camps held in recent years at Quaker Heights.

However, the camp is still incomplete. Again all Friends, both far and near, are being called to come together for fellowship and recreation on Saturday, September 13.

John Bailey, who presided at the first Quaker Heights picnic in 1947, will again be chairman of the program, which begins at 11 a.m.

Charles Whitely will introduce and receive the responses from representatives of Iowa Yearly Meeting, Iowa Conservative Yearly Meeting, William Penn College, Scattergood School, the American Friends Service Committee, and others.

At 1:30 there will be recreation for all age groups. The afternoon

address will be given by John Haramy, a Friend from Indianapolis, and a lawyer.

A Visit from African Friends

The Clerk of East Africa Yearly Meeting, which now numbers over 26,000 members, is Jotham Standa. American Friends are glad to learn that he and his wife, Rhoda Standa will spend some time in the United States arriving mid-October.

Being one of East Africa Yearly Meeting's representatives to the Friends World Committee, he will travel from East Africa by plane to London about the second week in September. From there he will go to Bad Pyrmont, Germany, to participate in the Friends World Committee for Consultation meetings in late September, followed by a smaller European Conference on the Work of Friends at the United Nations and UNESCO. Returning to London for a few days he will then travel to New York where he and Rhoda Standa have both been appointed for special work at the United Nations, his wife joining him after he reaches the United States. They will be part of the representation of Friends at the United Nations during the General Assembly period.

Jotham and Rhoda Standa hope to spend some weeks in visitation among American Friends following their stay at the United Nations.

It is of interest to know that the Standas will leave behind them in Africa eight children, the youngest having been born on June 28th of this year. East Africa Friends are making arrangements



Jotham Standa—Friend

for the care of the children during their parents' absence. In addition, East Africa Yearly Meeting is paying about one-third of the total cost of Jotham Standa's travel and for his absence from responsibility in Africa. Further plans for the Standas in this country will be announced later.

These words came from East Africa Yearly Meeting's Epistle of 1957: "They were changed men before they went to change others" were the words of John Woolman. They were simple words but meant and still mean a great deal to all of us. Let us pray that the spirit of goodwill and appreciation for each other may lead everyone to a sense of fellowship in which they shall work together for harmony, order and peace among mankind."

Farewell To Applegates

To honor their twenty-four years of service to the Meeting and the community, Wilmington, Ohio, Friends gathered on July 30th with Ward and Lena Applegate. More than two-hundred Friends shared the picnic supper. Walter A. Schutt, clerk of the monthly meeting, presided at an informal program during which appreciation was expressed for the many years of devoted, constructive Christian leadership which the Applegates have given; and all best wishes were extended to them as they enter upon a wider service to the Society of Friends. On behalf of the meeting Howard Hudson presented a check to the Applegates, and on behalf of the United Society of Friends Women, Ellen P. Robinson, president, gave to Lena Applegate an additional check.

The Applegates left Wilmington on August 4th to go to their farm in their home community near Noblesville, Indiana. In September Ward Applegate will attend the meeting of the Friends World Committee in Bad Pyrmont, Germany. In October, 1959, he and Lena Applegate will enter upon their long anticipated visit to New Zealand and Australia, travelling in the Christian ministry under the auspices of the Friends World Committee for Consultation.

Until they leave for Australia, Ward Applegate will serve as pastor at Hinkle Creek Meeting, which recorded him as a minister in 1918, and where he first served as pastor from 1918 to 1923.

There is no small work unto God.—Anna Hampstead Branch.

Poetry

TO A WATERWHEEL

Wood and water, work together,
Each one to the other cling;
Wheel and water, strong and silent
You shall be our wedding ring.

Kathleen Stassen

ONE POET LESS

I drove toward Green Lake, but my speeding car—
Although I tried to swerve—with a soft jar
Struck a bright bird upon a heedless wing:
A poet, I grieve there's one less poet to sing.

Mildred Bigsby

IN HIS IMAGE

The Creator of the universe
Makes poems everywhere:
In sun and sea, in bird and bee,
In fruit and flower, in bush and tree;
In frescoed cloud banks hanging high,
In nugget, knoll, and nuclei;
In chrysalis and honeycomb,
In enzyme, icicle and foam.

He made his masterpiece the day
That He imbued our human clay
With heart and mind of proper kind
To think and feel, to seek and find
Expression in a word, a wire,
In airwave, wing, or wheel, or fire.

Endowed with creativity
May we, in deep humility,
Make poems of his poetry
Until we, somehow, find the Mind
Behind the mind that dwells in clay.

Ida N. Oppenrud

PHONE CALL

Five times I twirl a dial . . .
Then my ear
Listens attentively,
Until I hear

A well-beloved voice
Hours and miles away

So, loud and clear,
I hear Thy loving answer
As I pray.

Belle Chapman Morrill

TREE MUSIC

Oak and maple, pine and willow
Bend and bow and sway;
In perfect symphony they blend
Beneath the baton of the wind,
Directing them to play.

Novella D. Preston

YOUR PRESENCE

In a fading kitten on a cereal bowl,
A broken doll, and a worn white shoe;
In a lily—growing—out of view
Of two bright eyes that loved it once,
In a small school book, partly new;
In a gay bird's unheard lilting grace
And a pansy's lifted unseen face,
So long, long gone—still you.

Cenie Seyster Straw

BEREAVEMENT

It comes to me in unexpected ways
That they are gone:
I saw a burst of sunrise flood the world,
And heard three starry notes a wood-thrush twirled,
Remembering with tears another dawn.
When will that poignant loneliness depart
That makes all beauty wring the bleeding heart,
Recalling to my mind, each new-born dawn,
That you are gone?

Helga Skogsborg

CHIMES IN STORM

Above the thunder's darkly muttered roar
While lightning slashes the gray shroud of sky
And tiny raindrop fists beat on my door,
The tower chimes chant their exultant cry,
May I, too, sing in storm, as these have rung,
The music deep in me that must be sung.

Ernestine Hoff Emrick

WRITER'S FRUSTRATION

Begone from me, O Self
That halts this timid pen
When it would speak with eloquence!
Obliterate again
This thing in me that waits,
Inhibited and shy.
To find its true identity—
The God-seen, real I.

Ernestine Hoff Emrick

The American Baptist Assembly held its annual Writers' Conference at Green Lake, Wisconsin, June 29 through July 5. These are some of the poems that were written in the Poetry Section of that conference. Various religious affiliations were represented. Kathleen Stassen is the daughter of Harold Stassen and a senior at Westtown School.

Thoughts for Class Study

By John C. Harvey

September 14

Justice in Economic Life

Exod. 20:15; Lev. 25:35-38;
Deut. 25:13-16; Amos 8:4-8;
Luke 19:1-10; James 5:1-8;
I Peter 4:7-11

Some of the sharpest criticism of church people is directed against their questionable business practices. Those who are looking for some fault in church members often do not have to look very hard to find it, and too often it has something to do with money. Economic relationships today are so very much more complicated than they were in ancient times that one wonders at first glance if the prophets and lawgivers of Bible times really have any guidance to offer in this area. A careful study of this lesson, with an earnest attempt to relate its abiding principles to modern life, should be a stimulating and rewarding study.

Our industrial situation makes it difficult to say with definiteness, "Thou art the man" in a question of right and wrong in the business world. It is easy to "pass the buck" to someone else in the long and complicated chain of responsibility. Injustice often continues simply because of its slippery character. As soon as a person thinks he has put his finger on it, it pops up in some other place or in a little different disguise. Rare indeed is the individual person who will stand up and say, "I am responsible for that decision and I will stand or fall by it."

Is it possible for Americans to keep our fine ambition and will to win, while at the same time curbing our greed for economic advantage? Can we not discover some stronger and nobler motivation for our work than the economic "rat-race"? It is too bad that the major thrust toward "justice" in economic life today has turned into a mad race among various segments of the American economy to gain and hold a slight advantage in purchasing power. Surely the churches have an important role in helping people of all groups to see the values of the more basic reasons for working. It may be seriously questioned whether we can hope to achieve justice in economic life

until we realize more clearly just why we do work.

The stewardship concept enters into this situation very helpfully. If a person thinks of himself as a trustee assigned to the responsibility of managing a business, a farm, a job, or a life to the glory of God and the benefit of others, he finds release from a thousand anxieties. With this attitude, a man has the basis for just and responsible living, and others soon come to recognize it and follow the same way. But it must be stewardship of all of life, including the acquiring of money as well as the spending or giving of it.

QUESTIONS: If we follow Christian ethical principles in business life, we we guaranteed success in the business? Why or why not? Are we justified in trying harder to place the blame for economic injustices?

September 21

Justice for the Needy and Neglected

Deut. 15:7-11; Isaiah 58:4-12;
Matt. 9:35-36; Luke 4:16-24;
Hebrews 13:1-3; I John 4:11-24

If justice is to be done for the needy and neglected, someone who is not needy or neglected is going to have to see that it is done, for the needy cannot do it for themselves. It is just at this point, then, that Christian brotherhood takes on its most vivid meaning and faces its sharpest test. Voices should be raised first in the Church on behalf of the needy and neglected, and then hands and feet should get busy first in the Church to do something tangible to meet those needs. The Church should be willing to take some criticism on the part of conservatives. They will criticize anyone who seems to be giving more attention to "this world" than a "spiritual" person should give (according to their standards). The Church should go very far in behalf of the needy and neglected, wherever they are found in the world. One can be as strong for preparation for the "other world" as he wants to be, but let him remember that the tests for eligibility to enter heaven, according to Jesus, centered upon provisions for helping the

needy and the neglected of earth. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

All through the writings of the prophets, the God of Israel is portrayed as a God of moral values more than as one of cult rituals. This trend continued stronger than ever in the New Testament, as can be noticed in the scripture selections for today. Religious rituals can be neglected, but service in behalf of the oppressed cannot be neglected or postponed.

In his quotation from Isaiah, at the beginning of his own ministry, Jesus set the main standards for his ministry. He well knew that the good news to the poor included a service to meet their physical needs. Physical and spiritual are not in opposition to each other at all times. Very often there is a closer connection than we imagine. A hungry child finds it difficult to sit still and worship, and a hungry adult is not very different. Destitute people will more likely find the right motivation for worship if they have been helped by Christian people to find food and clothing.

"A service of love in war time" is also the kind of service that is constantly needed in peace time. It has a telling effect in the preservation of peace, for peace is something of a byproduct of justice. Justice is just as important in time of peace as it is in time of war. He who works for justice for the needy and neglected is all the time working for world peace.

QUESTIONS: What does your Meeting do for the needy and neglected? Would you be happy to do more? Is the attitude "Be kind, but keep people in their places" a Christian attitude? Why not?

Lesson written for supplementary use with the "Penn Adult Quarterly," published by the Board on Christian Education of the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana. Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Evelyn Underhill has remarked that many church members spend their time conjugating the verbs "to want" "to do" and "to have" and neglect "to be." Yet all the while "to be" is greater than all the others. What a man is constitutes so much of what he does!

Halford Luccock

Friendly Life = Far and Near

JOHN FLETCHER, who has been minister of the Knoxville, Tennessee Friends Meeting, will now serve as minister of the Chicago Monthly Meeting, starting September 1st.

* * *

SIBYL TOTAH, daughter of Khalil Totah, who is well-known to American Friends as he was principal of our Friends schools in Ramallah for many years, is expecting to go to Lebanon in September to teach in the Friends School in Brummana, Beirut. This was formerly the Daniel-Oliver School, administered by the British Friends Service Council. Sibyl Totah has been active in the Providence, R. I. Friends Meeting.

* * *

WINIFRED AND KATHLEEN RAWLINS were visitors recently at Quaker Hill in Richmond. Winifred Rawlins is known to Friends who have visited or attended Pendle Hill, where she is now Head Resident. She is the author of the Pendle Hill pamphlet "The Inner Islands" and is also known for her poetic writings, one of the most recent having appeared in "The Christian Century" this summer. Both British Friends, Kathleen Rawlins, who is a teacher of music, is a member of Luton and Leighton Monthly Meetings and of the Meeting for Sufferings of London Yearly Meeting.

* * *

A LATE NOTE from Annice Carter at our Friends Schools in Ramallah: "Nothing to be said about the situation. I am sure you know more about it . . . than we do. . . . We know that Jordan, especially the Amman Castle, the broadcasting station and the Ramallah broadcasting station are under British guard, so everything is quiet. . . . All the letters we get express concern about our safety, and we are sorry you are all so disturbed. It does not seem at all necessary and if it comes to real trouble, about the only thing will be the inconvenience and expense of evacuation. There is not likely to be real physical danger."

* * *

EVERETT CHAPMAN, who has been serving the meeting at Paoli, Indiana, is going to the meeting at Watseka, Ill., both of these being part of Western Yearly Meeting. Andrew Stuart, formerly pastor of the Bangor, Iowa Meeting, is assuming the ministry at Greenville, Iowa. Joseph G. Reece, who has been pastor of the Lindsay, California, church will now serve at Vancouver, Washington.

* * *

THE MANY FRIENDS who met Benjamin S. Ngaira during his journeys to America in 1950 and to Europe in 1957 will be glad to know that he is making a good recovery from a serious illness which struck him last February. Under doctor's orders he resigned from the Secretaryship of East Africa Yearly Meeting. Thomas Lung'aho has been named to succeed him. Thomas Lung'aho has been a teacher and the Treasurer of the Yearly Meeting. He visited widely in America in 1955.

* * *

TO THE SECOND CONFERENCE on the Peaceful Uses of Atomic Energy to be held in Geneva, September 3 to 11, the Friends World Committee is sending Kathleen Lonsdale of West Drayton, Middlesex, England, as "observer." Many Friends will remember Kathleen Lonsdale for the outstanding leadership she gave last year at the Conference of Friends in America at Wilmington.

* * *

THE EVANSTON FRIENDS MEETING in Illinois is sponsoring Nikolaj Calakov, a Bulgarian refugee medical student, who is expected to come to the United States within a few months.

* * *

ALL NEW FRIENDS students around the Purdue University campus are invited to a gathering on August 31 at the Student Center beginning at 3:00 and ending with a pitch-in picnic supper. All new Friends coming for the first time are invited to bring their parents and their pastors, if possible. The purpose is to let the students get acquainted with other Quaker students and with the Center and its programs before school has started. This has been planned by the Student Center committee of Western Yearly Meeting.

* * *

THE CONFERENCE OF AMERICAN FRIENDS on Race Relations which begins August 29 and continues through Labor Day will be the follow-up of the first such conference held in 1956 on the Wilmington College campus. Beginning at 10:30 a.m. on Friday, the conference will close after lunch on Monday.

It is expected that attendance will be truly representative of American Quakerdom. Chairman of the conference is Sumner A. Mills; vice-chairmen are James O. Bond, C. J. Darlington, William Fuson, Samuel D. Marble, and David Stanfield.

On the agenda are talks by concerned Friends and by experts in the field of race relations. These will alternate with

small group sessions where the conference topic will be further explored. Information may be obtained from Victor Paschkis, Secretary of the Conference, Room 624, Engineering, Columbia University, New York 27, New York.

* * *

THE U.S. SUPREME COURT has agreed to review the case of David H. Scull, a Friend of Annandale, Virginia. Last October David Scull was sentenced to ten day in jail and fined \$50 for refusing to answer questions of the Virginia Racial Activities Committee concerning integrationist efforts of the American Friends Service Committee, B'nai B'rith. As the proprietor of a printing plant, David Scull has produced literature for these groups. Hearings are to begin in October. David Scull is active in Baltimore Yearly Meeting as chairman of their Joint Social Order Committee.

* * *

THE TELEGRAPH EDITOR of a daily newspaper recently wrote, referring to the "Golden Rule", the "Walks for Peace" and the vigil at Atomic Energy Committee headquarters that "the volume of copy on pacifist activities moved over the national trunk lines of the two major wire services (Associated Press and United Press) in the past five months has been by far the greatest in my seven years of handling telegraph news. . . . The various accounts were generally quite fair, and presumably were available to the large majority of the 1,755 daily newspapers in the United States which receive one or both of these wire services. Wire photos accompanied some of the stories. . . . These news notes on pacifism have been newsworthy and have deserved the attention they have received. My impression is that pacifists and Friends have scored a real breakthrough."

* * *

FRANK C. GUYATT, a Dublin, Ind. Friend, left on July 23 for a goodwill tour in Russia. While in Moscow he will visit Alexander V. Karev, Secretary of the Evangelical Christian Baptist Union. After spending twenty-four days in Russia he will go to Prague and then to East and West Berlin. Frank Guyatt is making the trip in the belief that understanding through travel is the passport to peace.

* * *

THE YOUNG PEOPLES CHRISTIAN ENDEAVOR of the Wyandott, Oklahoma, Meeting recently earned \$58 by washing and waxing cars. This appeared to be an excellent way to earn money,

and patrons were well satisfied. These earnings, plus money contributed from the meeting, were sufficient to send ten young people to Quaker Haven Camp of Kansas Yearly Meeting and to the Indian Committee Inter-Station Mission Camp at the Seneca-Cayuga Stomp Ground.

* * *

THE THIRD CONGRESS on Balanced Living will meet on the Earlham campus August 29-31, with a goal of "developing a concept of wholeness; reducing fragmentation in thinking, specialization in our activity, and preparing for a 'whole way of living.'" Among other outstanding speakers which include Ralph Borsodi and Dr. Jonathan Forman are two Friends: William Biddle, professor of Community Education at Earlham College and Arthur E. Morgan, founder of Community Service, Inc., and former president of Antioch College, Yellow Springs, Ohio.

* * *

RECENTLY the new Industrial Arts Department at Penn College got a real boost when the John Deere Company of Ottumwa gave a truckload of machinery and tools to the school project. Officials of the college were able to select many items, among which were a pedestal grinder and a drill press, two G. E. motors for drill presses, two drill grinders, an arc welder, cutting torch, and steel welding table.

It is estimated that the equipment represents a \$2,000 gift toward the equipping of William Penn's industrial shop.

* * *

A SPANISH-SPEAKING FRIENDS Meeting has started in Miami, Florida, composed largely of Friends from Cuba. It meets in the central Y.M.C.A., N.E. Second Avenue, every Sunday evening. They hope to develop a congregation and follow a form of worship such as they have in Cuba, which includes singing and a program of worship. They have guest speakers pending the securing of a pastor. The twenty to thirty families in the group now are loyal to their home meetings in Cuba, but they expect to become United States citizens and have their meeting connected with Friends in the United States. Some of them were able to attend the annual Southeastern Friends Conference at Orlando, Florida, last March and were cordially welcomed over the language barrier. The correspondent is Filiberto Diaz, 6 N.E. 43rd St., Miami.

* * *

FIFTEEN YOUNG PEOPLE have given their summer in a Quaker project to improve living conditions in an isolated Alaskan village. This group was at Beaver, Alaska, a village of about 110 Indians and Eskimos, just six miles

below the Arctic Circle. Sponsored by the American Friends Service Committee, the camp was directed by Dr. John Ferger, a physician of Dryden, New York, and his wife. The volunteers hoped to build about a dozen cabins to reconstruct the village of Beaver away from the Yukon River, which has gradually eroded the present homesites. Though the cabins will be modest, they will be the first dwellings the villagers have had with windows, floors and wall partitions. The campers flew from Seattle to Fairbanks, which is about 100 miles south of the village. The final part of the trip was made by a small plane which required two trips to take the group to its destination. Besides the Americans participating there were present work campers from Japan and from Yorkshire, England. This was the second A.F.S.C. work camp in Alaska, the earliest having been at Kake in 1953.

* * *

DONALD E. LAUGHLIN, who has worked as Farm Manager and taught Science at Scattergood School for the past ten years, recently signed a contract to teach in the public high school at West Branch, Iowa. He resigned soon after, under fire because of what his friends say was pressure put on the school board due to Donald Laughlin's religious beliefs. A member of the West Branch, Iowa, Meeting (Conservative) Donald had refused to register for the draft in 1948 and had served 6 months in federal prison for his refusal. He is a graduate of William Penn College and this summer has been doing graduate work at the State University of Iowa. About sixty Quaker families live in West Branch which is, incidentally, the birthplace of Herbert Hoover. In the protest to the School Board it was questioned whether Donald Laughlin could uphold the Constitution and instill qualities of good citizenship and respect for law and order in his students. In support of Laughlin's position several ads were placed in a West Branch newspaper by Quaker relatives and friends to bring the matter to public attention."

* * *

THE QUAKER PROGRAM in Korea has come to a close. Left are a re-

habilitated provincial hospital, many war widows who have had small businesses established by the Friends Service Unit to help them support their children, and one hundred and sixty little homes for dispossessed families to live in, built in part with money contributed by American children.

From January, 1951, through 1957 the American Friends Service Committee shipped 3,375,000 pounds of materials to Korea. Clothing and shoes accounted for three-quarters of the total. Other materials were textiles, soap, sewing supplies and sewing machines, books and school supplies, baby food, U.S. government surplus foods, floor covering, paint, lumber, wall paper, and \$350,000 worth of drugs and medical goods of inestimable value for the work in the hospital and the fight against tuberculosis, which claims a third of the Korean population. All of these supplies were donated—by individuals, groups, schools, churches, hotels, manufacturers, and the United States government.

Friendly Fellowship

Arcadia, California—Young people of high school and college age were invited recently to stay briefly after the 11 o'clock worship for an informal "Chat-Snack" in the social hall. The message that morning, entitled "The Strength of Youth," was of special interest to young people and adults alike.

* * *

Garden Grove, California—Alamitos Friends women recently enjoyed their annual U.S.F.W. Birthday Luncheon, with Joy Ridderhof bringing the message. Plans are well underway for the Barbecue-Homecoming on September 6th and 7th, with the women's circles busily making their booths, and everyone preparing for a time of good entertainment and real fellowship.

* * *

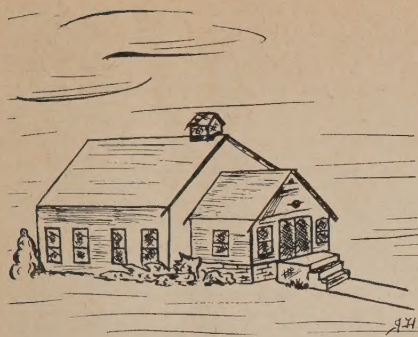
Hartland, Iowa—The Hartland Friends Church celebrated its Centennial on July 6, with a worship service at which Guilford Street of Honey Creek Meeting and a former minister at Hartland brought the sermon. Following a basket dinner the Historical Program began at 2 p.m. Special music was given by the Men's Quartet and "History Highlights" were presented by Charles Whitely of the Grinnell Meeting. Many communications and greetings from former pastors and members were read by Miriam Mitchem.

The Centennial program booklet featured excellent pencil sketches by a former member of the meeting and it included a listing of ministers who had grown up in the meeting or had been

COMING EVENTS

September 13 — All Friends Conference for Iowa Friends, Quaker Heights, Eldora, Iowa.
Aug. 29-Sept. 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.
September 23-29—Friends World Committee for Consultation; Bad Pyrmont, Germany.

The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.



Hartland Friends Church

recorded by it, as well as all its former ministers.

The earliest record of the Hartland Meeting is found in Western Plains Minutes of 1857, while it was ten years later that Hartland became an independent monthly meeting. In 1871 the present meeting house was built, with it being remodeled between 1880 and 1885, at which time the long platform across the north side was removed as well as the partition through the center which had divided the worshippers, men from women.

The Hartland Education Society leased the northeast corner of the church property for the purpose of establishing the Hartland Friends Academy, in 1897, and that building is now the Township Hall. Although the school operated less than 13 years it fulfilled the desire of those who built it—to supply high school and college preparatory courses for their children. In 1948 a bell tower was built to house the bell given by the Arthur Wheelens; and in 1954 was dedicated the again-remodeled building, which is as it stands today.

Three meetings have been set up by Hartland: Albion, Prairieville, and Pleasant Grove. From it these missionaries have gone to foreign fields: Alma Smith to Jamaica, Minnie Newby to Alaska, Josephine Packer to Argentina, and Inez Tabor to Japan. To the home mission fields have gone: Sarah Ann Jackson and Margaret Carter to Freedmen in Missouri; Isaiah Pemberton to the southwest states; and Reuben and Rebecca Roberts to the Indians in Kansas.

* * *

New Castle, Indiana—Two committees turned into one was the result of action taken recently by the Monthly Meeting. The Peace and Service Committee and the Public Morals Committee are now together. Members from both committees will form the new one. This revision coincides with the Five Years Meeting organization known as the Board on Peace and Social Concerns, and it is believed will strengthen

the thought and action coming from the separate meetings previously.

* * *

Tellico Plains, Tennessee—Homecoming at Rafter Chapel turned into a good day, though poor weather had threatened interference. A good crowd came and entered into a fine period of singing and hearing some special music which preceded the talk given by Howard Yates of Farris Chapel. A plentiful meal was enjoyed and the afternoon was spent in more singing and good fellowship. It is hoped to make this an annual occasion.

* * *

Unadilla, N. Y.—Cooperating with other vacation church schools in the area, Unadilla Friends undertook support of the Christian Rural Overseas Program as their missionary project. CROP is part of the interdenominational Church World Service, and through it farm products are distributed the world over. Offerings amounted to more than \$17.00, an amount which would be greatly magnified by CROP which, with \$1.00, can buy \$20 worth of food.

* * *

Wichita, Kansas—Teen-agers and their parents made up a lively panel with Edra Weathers as moderator during University Friends' Family Home Week early this summer. Of particular interest on later Sundays have been the showing of the stewardship film, "The Talents" and the dramatization of "Jean Valjean and the Bishop" by Victor Hugo. This was directed by the Drama Committee, which is planning more presentations. Dr. James Crow, who was a speaker at the International Relations Institute in Wichita, came to his home meeting on one Sunday evening to speak on "Biological Effects of Atomic Radiation."

This meeting has joined heartily in a movement sponsored by the Wichita Council of Churches in using stickers which read "Stop Shopping on Sunday," this being one of the Council's cooperative projects.

Norman Huff, Religious Education Director, has assisted in the summer camps at Quaker Haven, where several young people from the meeting were in attendance. Several young people are taking part in work camps, under the guidance of Norman Huff, during the month of August.

Robert Cope, the minister, is guest speaker at Western Yearly Meeting in Plainfield, Indiana, late in August.

BIRTHS

Buckingham—To Thom and Norma Robinson Buckingham of Poplar Ridge, N. Y., a daughter, Robyn Adair, on June 17.

Hostetler—To Duane and Shirley Ann Sutton Hostetler, at Peru, Indiana, a son, Jeffery Allen, on June 4.

Wilson—To Robert and Sarah Pate Wilson, a daughter, Sarah Jane, at Richmond, Indiana, on July 25.

MARRIAGES

Allen-Pence—Wilma Joan Pence, daughter of Mr. and Mrs. Lowell Pence of Amboy, Indiana, and James Stanley Allen, son of the late Stanley Allen and Mrs. Lynn Rapp of Kokomo at the Amboy Friends Church, on July 26, Walter McAdams officiating.

Kenion-Mann—Jerry Sybil Mann, daughter of E. Walker and Pauline McBane Mann, of First Friends Meeting in Greensboro, N. C., to Thomas Kenion, at the home of the bride on July 5. Robert M. Jones officiated.

Nelson-Whitney—Judith Carole Whitney, daughter of Jack and Thelma Whitney, Xenia, Ohio, to Larry C. Nelson, son of Mrs. Eleanor Knight of the Dayton-Xenia Pike, on July 18, 7:30 p.m. at the Xenia Friends Church with Wilbur W. Kamp officiating.

Wass-Teal—Dorothy E. Teal of Downers Grove, Illinois, to Herbert F. Wass of Fort Wayne, Indiana, under the care of the Downers Grove Friends Meeting, on August 31, 1957.

Wilson-Shenefield—Helen Hunt Shenefield, daughter of Horace H. and Laura Belle Palmer Hunt, of Muncie, Indiana, to Robert LeRoy Wilson, son of J. Harvey and Eva Clawson Wilson of Richmond, Indiana, on July 25, at Friends Memorial Church in Muncie, Indiana, Richard P. Newby officiating.

DEATHS

Arnold—Charlie Arnold, a member of the Amboy Friends Meeting, at his home in Logansport, Indiana, on May 6, aged fifty-three. Burial was at Mt. Hope Cemetery.

Chapman—Achsa Chapman of the Bloomingdale, Indiana, Meeting, on July 22, aged sixty-three. A birthright Friend, she was born in Russiaville, Indiana, the daughter of Charles E. and Milley Johnson Carter. After graduating from Earlham College in 1918 she taught for two years in Southland Institute, a Friends mission school for Negroes near Helena, Arkansas. Following this service she taught in the Bloomingdale High School. On August 30, 1922, she was married to Leland Chapman of Bloomingdale, at the home of her parents. Since their marriage they have lived on the Chapman farms near Bloomingdale. Achsa gave generously of her time and talents in the Sunday School, the Missionary Society, and for Friends United Services.

Surviving besides her husband are two daughters, Milley C. Chapman of Cannelton, Indiana, and Madeline Craycraft of Bloomingdale; one son, Theron Chapman of Bloomingdale; eight grandchildren; two brothers, Walter and Oakley Carter of Russiaville; two sisters, Nora Cosand of Noblesville, and Annice Carter, now principal of Friends Girls School in Ramallah, Jordan.

Harrison—Alma J. Harrison, at Winchester, Indiana, on July 30, aged 75. She was a member of the Winchester Meeting. Surviving is a son, Herbert. Services were in Winchester in charge of Zelma Mills.

Hinshaw—Melvin Hinshaw, on Aug. 1, at Winchester, Indiana. He was vice-president of the Carpenter Auto Co. in Winchester and a member of the Lynn Meeting. Surviving are his widow, Carrie, two brothers and six sisters. Services were in Winchester, Marcel Thornburg in charge.

Howard—Clarence E. Howard on July 14, at the Wabash, Indiana, Hospital, aged 87. A member of the Amboy Friends Meeting, he had been a resident of Amboy for twenty years. He and his wife celebrated their 65th wedding anniversary on March 2, 1958. Surviving besides his wife are four sons, one sister, fifteen grandchildren and 43 great-grandchildren. Funeral services were at the Laird Funeral Home, Walter McAdams officiating. Burial was in the Amboy Friends Cemetery.

Smith—John Melvin Smith on June 23, at the home of his son, Virgil M. Smith, in Louisville, Kentucky, aged 84. The third of six children, Melvin Smith was born August 16, 1873, in Henry County, Iowa, to Milton and Lavina Winslow Smith and was united in marriage, on September 3, 1901, to Anna Hargrave, who died February 22 of this year. Together they served as ministers for more than fifty years in Friends meeting in South Dakota; Pleasant Ridge, Ackworth, Cedar Creek, Honey Creek, Springdale, Pleasant Plain, Scranton, Bangor and Hartland in Iowa Yearly Meeting; and at Pleasant Grove, Hopewell, Coloma, Rush Creek and Tangier in Western Yearly Meeting.

Each day Melvin Smith lived the simple message he brought to those about him; his faith was reflected in his response to the wonders of his daily world—a new-born calf or a field of yellow grain bending to the will of the wind—and in his greeting of "Another lovely morning!" With his going has passed one more link to pioneering America. Melvin and Anna Smith worked with the homesteaders of Dakota; as a schoolboy he had hitched his horse to a spring wagon and driven to Mt. Pleasant to hear Mark Twain weave his river tales to a spell-bound audience.

Surviving are his son Virgil; three grandchildren, Vincent, Lisbeth and Lachlan; a sister, Elizabeth Smith of Muscatine, Iowa; a brother, Winfield Smith of Stillwater, Oklahoma; and several nieces and nephews. Guy Hunting, assisted by Bessie Collins and Ardeth Anderson, conducted the services at Cedar Creek Meetinghouse. Burial was in the Cedar Creek Cemetery.

In Germany, the Evangelical Church has reminded its members that the command, "Thou shalt not kill," applies also to those who cause fatal accidents on the highways. A statistical survey shows that more German children between the ages of five and 19 die in traffic accidents than as a result of all infectious diseases. As a result of the campaign of the churches truck traffic has been prohibited on Sundays.

Five Years Meeting Directory

General Secretary—Glenn A. Reece, 101 Quaker Hill Dr., Richmond, Ind.
Treasurer—William Q. Hale, Second National Bank, Richmond, Ind.
Secretary, Board on Missions—George A. Scherer, 101 Quaker Hill Drive, Richmond, Ind.
Secretary, Board on Christian Education—Russell E. Rees, 101 Quaker Hill Drive, Richmond, Ind.
Secretary, Board on Peace and Social Concerns—Milton H. Hadley, 101 Quaker Hill Drive, Richmond, Ind.
Secretary, Committee on Stewardship and Finance—Leonard Hall, 101 Quaker Hill Drive, Richmond, Ind.
Secretary, Young Friends Department—C. Wayne Carter, 101 Quaker Hill Drive, Richmond, Ind.
Secretary, Childrens' Department—Olaf Hanson, 101 Quaker Hill Drive, Richmond, Ind.
Manager, Friends Book and Supply House—Richard A. Kendall, 101 Quaker Hill Drive, Richmond, Ind.

Yearly Meeting General Superintendents or Executive Secretaries

California—Keith Sarver, Box 389, Whittier, Calif.
Canada—Stirling Nelson, 1411 Morrison St., Niagara Falls, Ontario, Canada.
Baltimore—Marlin Dawson, 3107 North Charles St., Baltimore 18, Mo.
North Carolina—Seth B. Hinshaw, Box 8328, Guilford College Branch, Greensboro, N. Car.
Iowa—Orval H. Cox, c/o William Penn College, Oskaloosa, Ia.
Indiana—John Compton, 1006 Bethel Ave., Muncie, Ind.
Western—Norval E. Webb, 303 East Main St., Plainfield, Ind.
Wilmington—Robert J. Rumsey, 257 N. Lincoln, Wilmington, Ohio.
New York—George A. Badgley, Pumpkin Lane, Clinton Corners, N. Y.
New England—Louis J. Marsteller, R.F.D. 3, Freeport, Maine.
Nebraska—M. Herbert Watson, Central City, Nebr.

Clerks of Yearly Meetings in Foreign Countries

East Africa—Jotham Standa, P.O. Broderick Falls, Kenya, East Africa.
Jamaica—Zephaniah Cunningham, Highgate, Jamaica, B.W.I.
Cuba—Juan Sierra, Libertad 52, Holguin, Cuba.
Mexico—Mrs. Albertina G. de Fernandez, Guerrero No. 223 Pte., Mante, Tamps, Mexico.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-5262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. AS 3-6170; Office Th 3-7531 (Th—Thorwall; AS—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California—First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m. Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec.—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 81 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m. in the Indiana School of Religion Building. Union and Sev-

enth Streets, Hazel Smith, Clerk, 1600 East Hill-side Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st. Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets, Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spicefield—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. S. S.S. 9:30. Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City, Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-1110.

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship

each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence—Friends Meeting, 45 Avon Street, First Day Meeting for Worship at 10 a.m. Bible Class for Children at 10 a.m. Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

Lynn, Massachusetts—Silksbee Street Meetinghouse near B & M Station, Meeting for worship 11:00 a.m.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Cooney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo—Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollerfson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri—Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W. down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

Ridgewood—224 Highwood Avenue. Family Worship 10:30 a.m. Meeting and First-day School 11:00 a.m. (July and August 7:30 p.m.)

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

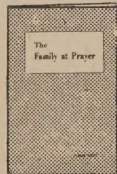
NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at River-side Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd. **Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Ave-

Is it worth the trouble to try to have family prayers?



This and similar questions are answered

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Here are more than a hundred family prayers, for every day and for special days. Ideal for family worship, perfect as a gift. Pocket size, 128 pages, blue cloth binding. 75¢ per copy, \$7.50 per dozen. Name stamped on cover for 25¢.

The Upper Room

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nue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Pawling—Oblong Meeting House, Quaker Hill—Meeting for Worship, First-days at 11:00 a.m. through August 31.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 803 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.). Unified Meeting for Worship and First-day School at 10:00 a.m. June 22 through August 31. Pastoral Minister: Don Stanley, "El-donhill", 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0759 (office). Clerk: Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Vines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandles, 234 Jones JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.



American

Quakerama

True Stories of Quaker
Life, Concern and Humor



"Why Henry, Thee Knows"

Some thirty years ago, the story goes, when Charles O. Whitely was Superintendent of Iowa Yearly Meeting, he one day attended Bear Creek Quarterly Meeting. His message at the meeting for worship seemed to speak to the condition of the people present, indeed of the entire Quarter as well. Possibly we would have given it little more thought, had it not been for two statements at the beginning of the afternoon.

Henry M. Vore arose and said there was something on his mind he felt the Quarterly Meeting should know. Sometime during the night he had awakened with a text and a complete outline on his mind which, he became convinced, should be given to the Quarterly Meeting that day. So he got out of bed, found a match and lighted the lamp in the bedroom. This awakened his wife, Anna Vore, who said, "Why Henry, whatever is thee doing up at this time of night?" His response was, "I'm writing down the message that should be at Quarterly Meeting in the morning." "Why, Henry, thee knows they are expecting Charles Whitely to speak. Thee come back to bed, for he'll have a message to give them."

At meeting the next morning Henry Vore sat under the burden of his message. Suddenly he felt relieved of it when he noticed that Charles Whitely had come into the room. At that moment Charles Whitely arose in the meeting, gave exactly the text that had come to Henry Vore during the night, and even emphasized the very truths which Henry Vore had written down as his outline—he read them in our hearing later on.

Charles Whitely then arose and said that as he entered the meeting room that morning he glanced at the facing seat and saw that Henry Vore was already sitting there. And as he looked at Henry Vore the text came into his mind and also some thoughts which he should give. This he did.

Do you wonder why we believed that surely the Lord had a message for us that day? The Lord had spoken to two different individuals to make sure it would be given!

Milton Hadley

"The Population Bomb"

This pamphlet hits hard at the possible peril accompanying the marked increase in the world's population. In 1830 there were one billion inhabitants of the world; by 1930 there were two billion. By 2,000 there will be between six and seven billion. By 600 years from now there will be only 10.74 square feet per person if people could be living, spread out over every inch of the earth, including both poles, the deserts, glaciers, jungles and mountain tops.

The scientific reports on which this pamphlet are based point out that "improvement of living standards in under-developed areas is impossible without a slow-down in population growth. Birth rates must somehow be brought into balance with death rates." Prepared by a group of business, labor and professional men concerned with preserving world peace, arresting Communism and improving the lot of people in overpopulated countries, the pamphlet costs 5c in quantities of 100 or more; and may be obtained without charge in limited quantities by writing to the Hugh Moore Fund, 51 East 42nd Street, New York 17, N. Y.

Miss Ora Wright, Fairmount, Ind., Friend, teacher, ex-missionary will care for elderly person or couple or semi-invalid in her home. Rates reasonable.

Pastoral Secretary Wanted

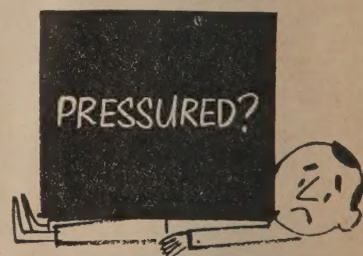
For unprogrammed Meeting in Chicago suburb. Includes young people's work and spiritual leadership. Full time, or part time with opportunity for seminary study. Evanston Friends Meeting, 1010 Greenleaf, Evanston, Illinois.

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A list of the required reading and study courses for those Friends preparing to be ministers in Indiana, Iowa, North Carolina, Western and Wilmington Yearly Meetings has been prepared by the Committee on Ministerial Training of the Five Years Meeting. Reading courses in church history, Bible, pastoral work, preaching, theology and the faith and practices of Friends are listed for the five Yearly Meetings. Friends interested in the recording and training of Friends ministers may secure a copy of the folder from the Committee on Ministerial Training, 101 Quaker Hill Drive, Richmond, Indiana.

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